



FAITH, FAMILY AND CRIME

An exploration of Muslim families' involvement with the Criminal Justice System and its impact on their health and social needs

MAIN REPORT



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FOREWORD

Two of the key priorities in my police and crime plan are to support vulnerable people and victims and tackle crime and reoffending so I welcome the findings from this research, conducted across Lancashire and the North West, which highlights the need for more support and information for Muslim families throughout the Criminal Justice Sector (CJS) processes, from arrest to post-sentencing reports.

To date there has been little or no research undertaken, locally or nationally, which investigates the extent to which a family member's involvement with the CJS affects Muslim families or the impact of the criminal justice system on their health and social needs.

Supported by findings from two current research projects, this research explores in detail the factors that are closely associated with families' negative experiences with the criminal justice system: faith, culture, mental health, family relationships and emotional wellbeing, together with the barriers faced by Muslim families in accessing mainstream support services when they most need them.

However, it's encouraging to see this research work looking beyond the findings from the Young Review and the Lammy Report to focus on the role the family and community can play in supporting rehabilitation, in addition to the role of health services, charities and crucially criminal justice, addressing training needs and cultural awareness.

In any community, policing alone cannot prevent crime and reoffending. The provision of tailored support and access to services across a breadth of partnerships involved is vital in supporting individuals involved in offending and their families to divert their behaviours. I look forward to this research making a real difference in protecting our communities from harm.

Clive Grunshaw

Lancashire Police and Crime Commissioner

November 2018

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Last, but by no means least, we acknowledge Professor Edward Abbott-Halpin and Dr Christine Hough for their contributions and research support, in this important piece of social research. A special thanks to University of Central Lancashire ethics committee.

DISCLAIMER: This report contains the views of individuals and agencies engaged with by members of the research team. Responsibility for any errors lies with the authors.

THE RESEARCH TEAM

The research team comprises:

Mohammad Hanif and Tariq Mahmood from Arooj, a third sector charitable organisation.

- **Dr Christine Hough**, co-researcher and academic, University of Central Lancashire
- **Professor Edward Abbott-Halpin** Project Investigator, co-researcher and academic, Leeds Beckett University and Visiting Professor at Open University, Citizenship and Governance.

The Arooj research team, who are specialists in this area, are also able to draw on further evidence/research data of their own in addition to this particular project. These data are presented in parallel throughout this paper and include:

- **Reducing offending within Black and Minority Ethnic (BAME) and Muslim Communities**, Hanif, Mahmood (2014)
- **Invisible Walls**, Hough, Hanif, Mahmood, Abbot-Halpin (2018)
- **Transforming Rehabilitation and its impact on a locally-based rehabilitation programme for Black and Minority Ethnic and Muslim offender**, Hough (2016)
- **Imams-centred Professional Leadership - Open University**, Abbot-Halpin, Mahmood and Giles (2018)

Evidence from these research projects makes a significant contribution to our analysis and discussion of the findings in this report.

ABOUT AROOJ

Arooj has more than ten years of community-based experience of working to deliver holistic, culturally appropriate and specific support services to Black and Minority Ethnic (BAME) and Muslim offenders/ex-offenders and their families, particularly within the South Asian Communities.

Out of this community-based work Arooj has developed an extensive range of practical/professional and academic knowledge of working with offenders, their families and their communities. This includes the development of their unique three stage model of rehabilitation that is tailored to meet the resettlement and reintegration needs of Muslim offenders and their families.

“

The biggest barrier was my family. Although they dealt with everything they never told me about his offending – except when he was sent to prison ” (SI)

AIMS

The main aims of this research project were:

1. To investigate the extent to which a family member's involvement with the Criminal Justice System (CJS) affects Muslim families and their social and health needs. The areas explored range across:

- the attitudes of Muslim families towards offenders/ex-offenders in their household;
- some of the barriers faced by Muslim families in accessing mainstream support services;
- the role of Muslim families and faith organisations in supporting offenders/ex-offenders.

2. The findings to benefit Muslim families and policy makers through providing an increased understanding of:

- how involvement with the CJS affects relationships within the family (nuclear and extended) and the wider community; the underlying issues that affect
- different family members (particularly partners and children) and the levels of awareness, amongst Muslim¹ families, of the support services that are available to them.

RATIONALE

There has been little or no research undertaken either locally or nationally to assess the extent and nature of these aspects or, indeed, to address the specific needs of Muslim offenders' families and the impact of the CJS on their health and social needs. This is also reflected in a recent Ministry of Justice report (Shingler and Pope 2018), which analysed a large number of studies to review the effectiveness of rehabilitative services for Black, Asian and Minority Ethnic people: They found that "the search process yielded 3,101 studies, of which only 11 (below 0.5%) were of sufficient relevance and methodological rigour for inclusion.

Similarly, criminological writing about race and ethnicity in the CJS has tended to focus on "...trying to explain the over-representation of Black men in the CJS" (Parmar 2016, p. 2), rather than addressing the complex ways in which "race, gender, class and generation interact and enmesh in the context of crime and punishment".

This "intersectional" approach to considering the needs of the families concerned provides a useful framework within which to analyse the data collected for this project and through which to identify those findings that highlight where Muslim families have the greatest levels of need.

According to the Prison Reform Trust (2017) the number of Muslim prisoners has doubled since 2002 and represents 15% of the current prison population. Muslims are significantly over-represented within the prison population, yet Muslims represent just 4% of the general population in the United Kingdom (Office for National Statistics [ONS] 2016).

Reviews and research studies undertaken nationally in the past few years, (such as The Lammy Report, 2017; The Young Review Report, 2014) have highlighted that the problems arising from this over-representation of minority ethnic groups in prisons is far greater amongst certain BAME² groups than is reflected in their uptake of support services.

1. For the purposes of this research the term Muslim refers specifically to South Asian Muslim

2. Previous reviews and research studies have had a limited focus, which tended to group most Black and Minority Ethnic groups together. This research project focuses specifically on Muslim families, because of the disproportionate number of Muslims in the prison population (15%) compared to the proportion in the national (England) 5.8% population (5.8%) source: (<https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/adhocs/008332populationofenglandwalesandselectedlocalauthoritiesagainstdenominationsandpercentofmuslims2015162017>)

The sparsity of research on Muslim families who are affected by offending behavior is an area of concern to us and this research project was designed to focus on the particular issues and needs faced by Muslim families when a family member becomes involved in the criminal justice system.

CONTEXT

Imprisonment and/or criminal behaviour impairs the life chances of all members of the family, albeit in different ways. This research project set out to explore the challenges and difficulties that Muslim families experience when a family member is involved in the CJS and incorporate factors such as: faith, culture, mental health, substance misuse, inter and intra-family relationships and emotional well-being – amongst others.

Some of these factors are also reflected in another research project of ours (Hough, Hanif, Mahmood, Abbot-Halpin 2018), which reveal a range of inequalities that are associated with Muslim families' negative experiences in relation to substance misuse by a member of the household. These factors collectively provide us with a much more detailed picture of the particular needs of Muslim families and reveal, together with an absence of specialist support services available to Muslim families when they most need them, the additional pressures that are felt across both the nuclear and extended family units.

Almost all of the respondents, 93%, found visiting their family member in prison very difficult.

“

*I had no support,
I knew nothing about
the procedures and
the paperwork was a
nightmare ”*

INITIAL FINDINGS AND DISCUSSION

The findings from the data are shown below. These were selected on the basis that they reflected the most original and relevant findings that relate to the overall research question.

1. EXPERIENCE OF THE CJS

- Visits to prisons had proved very difficult for almost all the respondents and their families. They found visits disillusioning; intimidating:
"We were the only Asian family visiting - people stared"; [it was] daunting, "life changing - I had no support, I knew nothing about the procedures and the paperwork was a nightmare" (SM).
- Most respondents said they were given little or no prior information about the processes and procedures of prison visiting.
"Our solicitor pointed us towards using Google to find about the CJS and prison procedures for visiting inmates and "we had some help from someone who had already been inside" (MA).
- The distance travelled to visit prisoners in prison presented a big challenge for some families.
"The journey and the wait were the most difficult...so many negative thoughts went through my mind" (SB).
- Often the prisoners did not want either their children or wife to visit them in prison because of the shame and embarrassment they experienced afterwards (from comments made by inmates).
- For the family of a female prisoner, the protracted process of bringing the case to Court exposed the family to public scrutiny through the media.

A. Inmates' experiences in prison

- In response to the question about how the family member was treated in prison there were several examples where prisoners had been bullied by other prisoners. One prisoner was admitted to hospital; another had been moved to a prison elsewhere. In another example, Arooj intervened on behalf of the family – at their request – and approached the prison governor directly, who was able to improve conditions for the prisoner.
- Other examples included:
"He kept himself to himself and did not talk about any problems";
"I think his health is bad but he is not saying" (SM KH and SB).
- Other were more positive and spoke about the prisoner being treated well:
"...as long as he followed instructions" (KH)
"Other Asian prisoners helped him" (SM).
- There were one or two respondents who talked about discrimination whilst in prison.
"He had issues with other prisoners and Prison Officers at first... [and if he] made complaints they were not taken seriously" (KH).
- One prisoner had encountered problems at Friday prayers, where an inmate (non-Muslim) was abusive. On a more positive note, one respondent said that the Prison services were:
"Better than the police and the courts...there were services available and there was the Visitors' Centre" (KH).

B. Finding out about the offence

It was common for members of the families to withhold the information about their husband's/son's offence from the women in the family. Consequently, the women (mainly) sometimes remained ignorant of any offence right up until Court proceedings. They often did not know about the crime until the husband/son was arrested or – even later – when sentence was passed.

One mother only found out through her extended family network and another did not know about the crime until her son was arrested, which occurred whilst he was at University.

“I first found out from the family network” (FK).

“I found out when he was charged – he was at University – it was a total shock, we never suspected a thing. I don’t trust him...” (HA).

“I found out when he was arrested – I was so shocked, angry and sad. It’s harder for Muslim women” (SI).

“I found out from my other son that he had been arrested. I never realised he was doing this...didn’t realise the extent” (AK).

The delay in finding out about the family member's crime was in many cases due to information being withheld by the males in the nuclear and/or extended families from the rest of the family. This was common trait across almost all of the respondents and there is a link between this behaviour and the culture and structure of South Asian families. In times of crisis – such as criminal behaviour.

It is often the case that the traditional hierarchical structure of roles within the family are reverted to. These relationships are “intrinsically hierarchical, as between the sexes, as between the generations, and as between older and younger in the same generation.

Superordinates (the dominant family members) were expected to support and care for their subordinates, while subordinates were expected to respect and obey their superordinate” (Ballard, 1982 p. 3). These hierarchical relationships between family members, in which the father figure mostly plays the dominant role, are now prey to “major global trends” in contemporary

society, such as the influences of the social media and readily accessible mobile communications. These enable sons/siblings (and other family members) to keep their activities (especially those associated with crime, such as drugs and alcohol) hidden from their parents and also to be selective in whom they tell about their offending. In those cases where parents are “bypassed” at this stage of the criminal justice process, by the family member who has offended, they only hear about the offence when things have progressed to court proceedings.

When analysing this section of the data we also questioned why the offender did not use the permitted phone call (whilst in custody) to let both parents know he/she had been arrested. The offender would likely call their solicitor first (or other members of the extended family) rather than their father or mother. This way the offender would avoid the emotional stress of telling his/her parents and the subsequent guilt and misery this would give rise to.

C. Blame

The word ‘blame’ cropped up in many of the interviews, within the context of who the respondents thought was to ‘blame’ for the offending behaviour of the family member in prison. Respondents gave a range of different perceptions of how and to whom blame should be attached for the criminal offence and overall there was no consistent pattern discernible.

However, the concept of blame in this context can be seen to reflect the changing aspects of the culture and structure of South Asian families (discussed above) and the local community, which are all closely associated with the underpinning complexities of intra-family relationships within the nuclear and extended family. As explained in the previous section, the traditional relationships between parent and child are shifting and changing, as successive generations of the family have been born and grown up in the UK.

The capacity of parents to adapt or not adapt to these contemporary influences on family life may be one reason for the “cross-blaming”, or the apparently random nature of blame that we can see in the data: a father blames the crowd his son

is with; a mother refuses to blame the son; a father blames the son and a mother blames her son's wife.

"He was with the wrong crowd – the blame is shared" (SB).

"His new friends at University are to blame" (SM).

"He's not to blame" (SA).

"His father says he (the son) is to blame" (SN).

"Who's to blame? No one – it was an accident" (TM)

"I blamed his wife – I shouldn't have" (MR).

"I don't trust him. I was always suspicious. The relationship with his wife is different. She protects and has spoilt him. I think she's known about a lot" (SM).

D. Health and well-being of the respondents

The Canadian research project, FV, explored the extent of the impact of incarceration on the families of offenders. Hannem (2015) states that any previous research into families affected by crime and incarceration mostly describes "the social, material, and emotional difficulties faced by families of offenders" but that very few researchers had "framed these experiences in the context of understanding the implications for mental health, nor systematically evaluated the mental health and well-being of their research participants" (ibid. p.5).

Although there are similarities between the rationale and design of the FFC and FV research projects, our findings reveal a comprehensive picture of broader issues that related to the health and social needs of the respondents. They included negative (and sometimes extreme) mental and physical health problems and these are in common with the FV data.

"I'm still crying today but what can I do"? I've had depression...on medication and have difficulties in coping/managing all this.... I am struggling financially too" (SI).

"I have suffered from depression and had to take medication. Initially I couldn't eat or sleep. I suffered from anxiety attacks for many months" (SB).

"This did leave me very upset and bitter...His being sent to prison caused a lot of problems, our parents, his wife/children...they suffered a lot not just physically and emotionally but financially as well" (MA).

This echoes findings from the *Invisible Walls* project carried out previously by the authors of this paper, which revealed just how difficult it can be for a Muslim woman to seek help and support for her own anxiety. There were examples in *Invisible Walls* which showed that when they were undergoing stress and anxiety, because of a family member's substance misuse, some respondents were not immediately aware that they had mental health problems themselves:

"You should be honest with your GP (about mental health problems) and tell them the truth about your feeling.... I only managed to cope because I had medication and counselling support" (T2) (Hough, Hanif, Mahmood, Abbot-Halpin 2018),

In this instance the respondent considered the GP to be an important first point of contact when seeking help and support. For many individuals it is hard for them to admit that they are suffering anxiety and depression. Sayce, 2000 and Maclean, 2003 state that: *'The fear and stigma of mental illness stretches across all cultural boundaries but how this exhibits itself within diverse cultures is complex, and intertwined with many other social issues adding to its complexity. The social distance between people with mental health problems and the rest of society is created by the fear of mental illness. This leads to Mental Health Service Users being socially excluded; the fear of mental illness and the Mental Health Services is an important reason why BME Service Users and Carers delay contact with and accessing Mental Health Care Services until they are in crisis'*. The points raised in this citation are directly applicable to the quote from respondent T2 (the anonymised code that identifies their interview transcript). She is saying that the GP needs to be made aware of any 'hidden' mental health problems that a patient might be suffering from, because it is only then that they can provide the appropriate help and support needed. Some respondents from the *Invisible Walls* project (from which this quote is taken) told us initially that they had no mental health problems. However, when answering the questions about specific health problems they revealed that they had eating

disorders and trouble sleeping, thereby revealing that their physical health problems *were* closely connected to mental health issues.

The Canadian project, FV, identified another complexity with regard to health and well-being: "If family members do not feel understood or encounter unsympathetic responses from service providers, they will discontinue their use of services" (Hannem, 2015 p. 26). This could also have been the case for the FFC respondents.

We have seen that having a close relative involved in the CJS is difficult and stressful for many of those we interviewed. If - and when - they are able to talk to their GP about the degree of stress and emotional distress they are met with a dismissive or unsympathetic response, this will discourage them from seeking help and could mean they delay making contact with support services until they are at crisis point.

At this stage the reader is referred to the IPoem data analysis, which is shown in Appendices 2 and 3. In some cases, the interview process brought out respondents' deeper, hidden emotions, which the researchers have captured and interpreted through applying the Listening Guide (Kieglemann, (2009). This approach to analysing data was devised by Carol Gilligan, an American psychologist and therapist, in the 1990s.

2. SOCIAL AND CULTURAL FACTORS

Incorporating the impact of the CJS on Muslim families and their relationships with the prisoner

One respondent told us that his family home had been raided by the police, in the middle of the night. This came as a complete shock to the family especially as they had been ignorant of his criminal offence (because the information about his criminal behaviour had been withheld by other members of the family). In response to the police raid, one respondent said,

"We were treated like shit" and "made to feel like criminals" (MR). He went on to say that he

was angry and embittered about "what he'd (his son) had done" ...[he] shamed us and I was scared about what people would say".

It is difficult not to sympathise with the parents in this case but on the other hand, if they had been intentionally bypassed, or left in ignorance about the crime by members of their own family, we need to acknowledge that this is not the fault of the police.

Several (parents) respondents said that they were now stricter with their other children:

"I don't want them ending up like him" (MM). Respondents also felt that in many cases their local (Asian) community had interfered with and intruded into lives of the family - and viewed the family negatively.

"The neighbours think we are bad too - they gossip. I haven't told the children; I will have to - I can't. I've told them he is away on a job abroad" (SI)

In this last example, the respondent is withholding the truth from their children thereby continuing to keep other family members ignorant about the family involvement in the CJS.

A. Impact on the family, incorporating the relationship with the prisoner and roles within the family structure

Our purpose in the FFC project was to explore the impact of the CJS on Muslim families and their social and health needs and in July 2016, the Ministry of Justice (MoJ) commissioned the Farmer Review (Farmer 2017), which investigated how engagement with families in the adult male prisons estate could reduce reoffending and address intergenerational crime. In the introduction to the report, Lord Farmer states that: "Families need to be willing and able to engage with the rehabilitation process, so harnessing the resource of good family relationships must be a golden thread running through the processes of all prisons" (Farmer 2017 p. 5).

Whilst the purpose of the Farmer Review is not exactly aligned with the aims of this research project, there are one or two useful points of reference in the recommendations from Lord Farmer's Review that we will refer to later on in this section.

Overall, our data shows that the impact of offending/incarceration on the families was overwhelmingly negative. The majority of respondents had very negative feelings towards the incarcerated family member and cited the unhappy consequences this had had on both the nuclear and extended families.

"I can't forgive him. This has torn the family apart" (KH).

"I don't trust him. I always suspected him....my relationship with my wife has been difficult, she protects him. The extended family laugh in my face" (SM).

"He's always been in trouble, I never realised the extent of what he was doing...he never listened to either of us. The extended family expected it.... the neighbours all know but say nothing to me...glad he's inside" (AK).

Whilst the above quotes are predominantly negative, one or two were more reflective and seemed to be resigned to accepting the way things were:

"He's still my husband, what can I do"? (SI)

"He's my eldest son.... I was scared to meet him for the first time. I would have gone through anything to see him (SB).

"He's not to blame, he never was a criminal" (MA).

Some of the respondents seemed to feel *obliged* to be supportive of the family member who had been in prison and whilst they reacted negatively when asked: ***"I can't forgive him"; "I'm glad he's inside"***), they were also keenly aware that they needed to maintain the duty of supporting the family outwardly, in view of the damage that involvement with the CJS had done to the family's reputation. This is associated with feelings of shame that "intersect across cultures and [have] multiple impacts, 'izzat' (broadly meaning 'honour') in South Asian cultures" (Muslim Hands, 2018 p. 15). Data from the FV research project revealed that over half of the respondents felt that their relationship with their incarcerated or criminally involved family member was very positive and a minority felt that their relationship was "not at all a very positive relationship" (Hannem, 2015, p.14). At first glance there appears to be some similarity between the findings from FFC and FV. However,

on closer scrutiny of the qualitative data from the FV project, the kind of emotions expressed are different: ***"worry for my own and my family's safety"*** or very generalised: ***"relationships have been negatively affected"***). The data from FFC reveals much closer detail about the family relationships that had deteriorated as a direct result of incarceration. They reveal a unique finding that is closely associated with the family structure and culture that are common to South Asian families, in which there exists an "institutionalised hierarchy" (Ballard, 1982 p. 4) where, traditionally, the husband was usually at the top. Within this structure there were also clear expectations of different family members and so when one of them commits a crime, they are seen to have failed the family by not living up to these expectations. As referred to in the previous section, over recent years many "major global trends" have influenced the traditional, patriarchal "family formation and family structure" (Quah 2003 p.2) of South Asian families. However, when a major issue, such as a criminal offence, occurs, the traditional hierarchical structure of the family will be reverted to, where (usually) the senior male in the family will dominate.

The influence of this cultural aspect of family structure is revealed in the data.

"The men [in the family] dealt with everything.... I had no idea until he was in prison" (SI).

"I did not visit him because he did not want females visiting" (NK).

"I was angry and shocked. It's harder for Muslim women" (SI).

Most often the women in the family of the incarcerated family member are "shielded" from the truth about the incarceration or offending, by the males in the nuclear and/or extended families and at these times the women will, understandably feel trapped and isolated.

This constitutes a significant cultural difference between the respondents interviewed for FV and those interviewed for FFC. 100% of the respondents for FFC were Pakistani, whilst the only demographic provided for the respondents of FV is the age range. So we will assume that the culture and ethnicity of the FV respondents was very different to those in the FFC project and they were likely to be white and Westernised Canadians.

B. Barriers to accessing the CJS system and prison services, actual and perceived

All families face difficulties accessing the CJS and prison services. These difficulties stem from both the families themselves and the prisons. The recommendations from the Farmer Review aim to address many facets of greater family involvement in the process of rehabilitating prisoners and - ultimately - reducing reoffending.

One recommendation is that "Maintaining and developing family relationships must be explicitly stated as part of the purpose of prison" (Clinks 2017, p.10). How realistic this would be for Muslim prisoners and their families is debatable given the evidence here of the breakdown in family relationships following a custodial sentence (and would be an appropriate focus for another research project), but this nonetheless highlights that government policy is beginning to recognise the importance of families to and their involvement in the prisoner's rehabilitation.

Interestingly, a recent Clinks publication that tracks the impact of the recent Transforming Rehabilitation policies on third sector organisations one of the findings from their survey states that: "only 15 organisations (11%) say they deliver specialist services to people from BAME communities". The number of organisations delivering services to Muslim communities is likely to be far less even than this.

Overall many family members reported how little information they were given about the functioning of the CJS and the prison system. This lack of knowledge served to make many of them fearful and anxious about events as they unfolded (from arrest to sentencing).

Some families found the searches conducted by prison staff, at visiting time, degrading. "Sometimes I felt as if I was guilty" (MM).

- Others had difficulties because English was not their first language.

"I have poor English so my husband dealt with everything because he has better English" (SM).

80% of the families weren't aware of how to access support when visiting prison.

- Another mother felt unable to travel to visit her son in prison because she had so little understanding of English and so her other son conducted all the translating and visiting. This mother said also that the English CJS is "so difficult. No one here wants to talk to you. In Pakistan you can talk to the judge!" (MA).
- Other respondents cited their families as the biggest barrier.

"Yes the biggest barrier was my family. Although they dealt with everything - they never told me about his offending except when he was sent to prison" (SI).

This links closely with the earlier discussions about South Asian family culture and structure and how information about the crime was so often withheld from the close family. The lack of intra-family communication creates higher levels of anxiety for the close family (the mother, in the above quote).

3. ROLE OF FAITH AND SUPPORT SERVICES

As this section will reveal, the majority of the respondents said that they had not been able to access specialist support services to help them, mostly because they were not aware of them. In the current economic climate this will doubtless be due in some part to the reduction in welfare services in the public sector, as part of the austerity cuts. But research also shows that government policy has served to curtail the range of support services available, especially from third sector organisations (TSOs) which, historically, have tended to provide more specialist support services located within communities. For example, the Transforming Rehabilitation (TR) policy changes have resulted in "...cutbacks being made by the Community Rehabilitation Companies.... including redundancies of offender managers (former Probation Officers) and the termination of existing contracts with the smaller TSOs. The erosion of small TSOS in this new (TR) landscape is probably inevitable..." (Hough, 2016 p. 79).

The majority of respondents said they felt there was a serious need for more support services such as Arooj.

One said that as far as they knew, Arooj was the only specialist support service for Muslim families and suggested that they (Arooj) should work with the police from arrest through the whole CJS process, to support the families.

Faith played a very significant part in how some families coped with the shock and distress at their involvement with the prison system. Several respondents regard their faith as the ultimate "solution" or means by which the trauma and shock of finding out about the crime will ultimately be resolved.

"I am accepting this as a test from God. I pray to God no one goes through this, we've been lucky – it hasn't destroyed the family – thanks to God" (MM).

And from the Invisible Walls project:

"I pray for the future...I can't do anything on earth, I hope and pray he will recover, God willing Inshallah" (Hough, Hanif, Mahmood, Abbot-Halpin 2018).

Often, families were ashamed to show their faces at public gatherings, for example at the mosque. Respondents said that the mosques and imams should provide more support and that:

"younger, more educated imams are needed" (KH).

"English language support is needed for Muslims – but families won't speak up, they hide away. These situations should be discussed in mosques and other religious gatherings. My imam struggled to answer some basic questions. And the prison officers don't understand cultural issues and feelings" (HA).

"Mosques can't help, they don't have the knowledge that Arooj do, they should work with Arooj" (SA).

To balance the content of these responses, several respondents said that the Muslim chaplains had been very helpful to some of the prisoners. This is echoed in a recent report commissioned by the MoJ, (Ball and Garrett, 2014) in which Muslim prisoners said: "An imam who cares, has a mission and is full-time available to prisoners on wings, not just in prayers, makes a big difference" (ibid. p. 12).

The Report *Young Muslims on Trial* (Maslaha and T2A, 2016) found that the "increase of imams in the prison chaplaincy over the last decade was perceived as improving Muslim prisoners' experiences and providing confidence in the outcome of prison procedures" (ibid. p. 6). Ball and Garrett's report (2014, p.11) also revealed that "The role that the imam, or the chaplain, plays in prison should be there to support you in the community too". The report recommended that this kind of faith-based support (Muslim chaplaincy) needed to extend to a chaplaincy team attached to the Community Rehabilitation Companies (CRCs), the private sector owners of the former Probation Trusts. This way, the role played by the "imam, or chaplain, would be there to support you in the community too.... would understand your experiences of prison and probation" (ibid p.12).

In parallel research looking at the pastoral role of imams, (Mahmood et al, 2018 publications forthcoming), there is evidence that supports the need for pastoral care and support by imams³. The imams see this as a role that they should and want to undertake, but also recognise the need for specialist training to ensure that they have the requisite skills and knowledge to be effective in working with prisoners, both in prison and after release, but also in working with their families.

67% of the families need support in understanding the implications of legal representations and court proceedings.

Because they had no previous experience of the CJS, some respondents thought that the only support services they needed were those of a solicitor – but "they were only concerned with their fees" (KH).

"This was my first experience with the law – the police, solicitor and courts – so many negatives" (MM).

This respondent was very bitter about his experiences of the CJS; everything seemed to be about the court case and legal proceedings, no one mentioned where the family might find help

3. This research project is currently work in progress and is funded by the Open University. Any enquiries about this research work can be addressed to: Dr Christine Hough a cvhough@uclan.ac.uk

or support. Other respondents said something similar:

"Solicitors got paid. They are not concerned about your welfare and not paid to listen to your needs" (MM).

"The solicitor never asked us if we needed any help or support. Plenty of Asian solicitors though!" (MA).

Respondents highlighted the process of the pre-sentencing report several times and this is clearly a significant issue for the families who have no knowledge about the systems and procedures of the CJS.

"I only realised, late, how important this (the pre-sentencing report) is because it affects the sentence handed out. We weren't told about this" (MM).

As a part of the CJS process, the pre-sentencing report is a significant factor to this part of the data analysis. This links, again, to the nuclear family's ignorance about the crime because this information was withheld from them, by other family members. The importance of and need for providing clearer information (for offenders and families alike), on such aspects as the pre-sentence report, is echoed in a recent paper produced by the Centre for Justice Innovation *A Fairer Way*. This paper aims to produce "...a practical and feasible model ...developed for how the process of attending court could be adapted to respond more effectively...to the specific needs [of young adults]" (Thomas, Ely and Estep, 2018 p.3). Whilst this paper recommends a procedurally fairer way to hear cases in court for young adults, a tool such as this "practical model" of guidance would have been very useful to the Muslim families, above, who were ignorant about the pre-sentence report procedures and CJS systems in general.

The respondents' ignorance about this aspect of the CJS process can further compound their distress, because it means they are also excluded from key decisions made by the probation officer at the pre-sentencing report stage that will help the judge decide what sentence to give out.

67% of the families needed support during the pre-sentencing report.

This aspect of the CJS is one part of the findings from the *Building Trust* report written for the Centre for Justice Innovation, 2017 and is worth considering here. ***"While the British judicial system has a reputation as one of the fairest in the world, our criminal justice system does not command the trust of our Black, Asian, and Minority Ethnic (BAME) citizens. This lack of trust has two specific negative consequences, one of which is] ...it may be leading to BAME defendants receiving more severe sentences by making them less likely to plead guilty"*** (Bowen, 2017 p. 3).

If Muslim families were more closely involved at the pre-sentencing report stage, then they could provide much needed background detail to probation officers, which could result in the family member receiving a fairer sentence.

One or two women respondents spoke about being kept out of the "picture" and how this prevented them from accessing any support services.

"I had no idea he was in prison, so I accessed no support. The solicitor and my brothers dealt with everything. Help for women is needed. We have issues the family can't deal with. We can't talk to brothers about this" (SI)

"The only reason I am talking to you is that you are Asian – what do I do? I'm on my own and was only involved at the court stage. I had no idea what the pre-sentence interview was" (SB).

One respondent said he was shocked to see so many Asian families at the prison.

"What's happening to our community? We can't all be bad parents...The prisoners have no respect for (their) families; this is not what we expect. Our organisations (mosques) should be doing more to stop the young ones from getting involved with drugs. Parents should teach right from wrong - tell them (the children) what is halal or haram" (MM).

This comment has a sharper significance when viewed in terms of the teachings of Islam in relation to what is halal or haram i.e. permissible or forbidden. This is a complex area and is not within the scope of this research to explore in detail other than to perhaps acknowledge that the use of 'intoxicants' is strictly forbidden in Islam i.e. haram.

"I only realised late how important the pre-sentencing report is because it affects the sentence handed out".

"Mosques can't help. they don't have the knowledge that Arooj do".

KEY FINDINGS

The purpose of this concluding section is to create a critical discourse within which to discuss the reality of the experiences of the Muslim families we interviewed when they were involved in the CJS.

1

100% of the families were suffering from negative and sometimes extreme mental and physical problems as a direct result of involvement with the CJS.

"I've had depression...on medication and have difficulties in coping/ managing all this.... I am struggling financially too". "It has left me emotionally scarred and drained."

2

Muslim men, in the majority of cases, do not inform the women in the family when family members have been arrested and are going through (legal) court processes.

"The men in the family dealt with everything....I had no idea until he was in prison".

3

Muslim families have very little information about any of the CJ processes involved, from arrest to conviction. None of the families were aware of pre-sentence reports, nor did they have any idea of the significance of the pre-sentence report for the final sentencing report.

4

Some aspects of **Muslim family culture** actually present barriers to family members accessing support services. The majority of the families had no awareness of any organisation that provided specific help – apart from Arooj.

KEY FINDINGS

5

Imams and mosques do not engage with, nor do they provide support to, families who are going through the processes of the CJS.

“Our organisations [the mosques] should be doing more to stop the young ones from getting involved with drugs [crime].

“Mosques can’t help, they don’t have the knowledge that Arooj do, they should work with Arooj”.

6

26% of the respondents specifically stated that the “wrong crowd” and “the local, older lads with flashy cars” were to blame for grooming their family member into crime. Also, in some instances, the draw towards/involvement in criminal behaviour resulted in individuals behaving counter to the basic tenets of their Islamic faith.

What’s happening to our community? Our organisations [mosques] should be doing more to stop the young ones from getting involved with drugs. Parents should teach their children right from wrong – tell them what is halal and haram” (see further explanation of the term ‘haram’ on page 16)

RECOMMENDATIONS:

Our recommendations are aimed at four audiences: criminal justice agencies and professionals; health services; charities and those who fund them; and Muslim communities themselves.

CRIMINAL JUSTICE

1 The recommendations of the Lammy Review, 2017 and the Young Review report, 2014 should be implemented speedily to reduce disproportionate numbers of Muslims in the criminal justice system.

2 Research by the Transition to Adulthood (T2A) Alliance⁴ provided evidence of bias against Muslims in the criminal justice system. Training of criminal justice professionals, including sentencers, should include cultural awareness training to eliminate this.

3 Solicitors and other professional advisors should be aware of the impact of traditional family structures on the relatives (particularly the female relatives) of those they represent. They should ensure that families are referred to sources of support, and should encourage their clients to talk to their families about their situation.

4. https://www.t2a.org.uk/wp-content/uploads/2016/03/Young_Muslims_on_Trial.pdf

4 Where there is a significant cultural difference between the defendant and the judge or magistrate, pre-sentence report writers should highlight the cultural environment and the support structures offered in the community. If the report writer is not aware of these factors, the case should be adjourned. Report writers should conduct interviews with the defendant and if possible engage with the family to gather details of the defendant's home life, and of the role the family and community can play in supporting rehabilitation.

5 Prison staff, including those staffing reception and visiting areas should be made aware of the particular needs and vulnerabilities of Muslim families, particularly in prisons where Muslim prisoners are in a minority.

“...the prison officers don't understand cultural issues and feelings”

RECOMMENDATIONS:

CHARITIES AND FUNDERS

1 Charities (and other support services) should be aware of the specific cultural issues and needs of Muslim families and take these into account when offering services. They should develop action plans to ensure the inclusion of ethnic, faith and cultural groups under-represented in their services. Advice from, or partnership with, Muslim community groups, should be sought.

2 Funders should ensure that organisations they fund have explicit, actioned strategies to include Muslim and other excluded client groups.

HEALTH SERVICES

1 GPs and mental health support services should be aware of the profound impact, particularly on the women in the family, of having a relative in the criminal justice system.

MUSLIM COMMUNITIES

1 Mosques and imams should have training to enable them to provide support and basic counselling to meet the needs of Muslim families with relatives in the criminal justice system.

2 Those with influence in the community should encourage heads of families to involve women relatives in discussion of important issues affecting the family, even when these are difficult or relate to “izzat” (honour).

“

...My imam struggled to answer some basic questions”

UNDERSTANDING THE INTERSECTIONALITY OF MUSLIM WOMEN AND FAMILIES

The purpose of this concluding section is to create a critical discourse within which to discuss the reality of the experiences of the Muslim families we interviewed when they were involved in the CJS.

The concept of intersectionality helps to provide a framework within to which view, critically, the ways in which a minority ethnic group can be marginalised, or subject to inequality by an institution such as the judiciary/the Criminal Justice System.

Historically, critical thinking about intersectionality was targeted at discrimination against "Black women for condemnation, erasure, and marginalization" (Carbado, 2013, p.812). If we apply this thinking to our research findings here, it provides us with a useful lens through which to analyse the complex and specific needs of the Muslim families in the light of the difficulties they faced in accessing support for their own social and health needs.

This lens helps us to highlight the particular intersecting factors that relate to the families who are experiencing the distress, shock and feelings of isolation from their involvement in the CJS. Whilst no respondent cited experiences of extreme discrimination in their dealings with the police nonetheless, there are specific factors that stem from the families' faith and culture, which presented barriers to their accessing help and support.

The original thinking around intersectionality helped researchers to develop a useful tool with which to analyse the (historical) "unwillingness of courts to recognize Black women's discrimination based on race and sex". This argues that courts of justice viewed "Black women's experiences [as] the same as white women's with respect to sex/gender and [the same as] Black men's with respect to race and that there was therefore no juridical need to recognize Black women as a distinct social group" (ibid. p. 813).

For the purposes of this research project we argue that the BAME and Muslim families need to be considered as just this – a distinct social group. Other arguments within the literature suggest the idea "that the greater the number of marginal categories to which one belongs, the greater the number of disadvantages one will experience" (Carbado, D. (2013.) In his article, Carbado specifies that these 'marginal categories' include ethnicity, gender, sexuality.

Adapting these categories for the purposes of our analysis of the data, we can extend them to include faith (Muslim), family (the distinct roles of the nuclear and extended families) and culture (the roles of different family members within the hierarchy of the South Asian family structure). If we attributed the marginal categories of: ethnicity, gender, faith, culture, family and crime to the Muslim families who participated in our research project, the families themselves could be seen as "hard to reach", in terms of accessing support services. The notion of hard to reach is a contested and ambiguous term "that is commonly used within the spheres of social care and health,

“

"that the greater the number of marginal categories to which one belongs, the greater the number of disadvantages one will experience."

especially in discourse around health and social inequalities".

The authors of this article go on to recommend that "there is a need to address health inequalities and to engage [the marginalized and socially excluded sectors of society] in services" (Flanagan and Hancock, 2010, p.1). The marginal categories that we are attributing here to Muslim families in the CJS are compounded yet further by the social and health inequalities they are also experiencing, which Flanagan and Hancock are referring to.

Our findings show that there is a clear need to make provision for specialist support services that are tailored to the social and health needs of Muslim families who experience high levels of distress because of their involvement with the CJS. To help provide the support they need, it may be worth considering the other side of the hard to reach challenge; that the "service restrictions and limitations..... may mean that that it is the services themselves that are 'hard to reach.'" (Flanagan and Hancock, 2010, p.4).

LITERATURE REVIEW

As stated earlier, there has been little relevant research undertaken to explore the experiences of Muslim families when a family member is involved in the CJS. The *Faith Family and Crime* project aimed to address this gap in existing research and to probe further: 1) the families' specific social and health needs; 2) Muslim families' attitudes towards offenders/ex-offenders in their household and 3) some of the barriers they face in terms of accessing mainstream support services.

To support our analysis of the data collected we have reviewed a wide range of different types of literature that were relevant to our research aims and methodology. These literature sources gave us a useful contextual framework within which to approach our analysis of the data. It informed our thinking when we commenced the initial coding of the data and helped us to develop what we felt to be the most significant categories as it emerged from the data analysis.

For the literature review, we selected a range of commissioned reviews and reports, statistics, academic journal articles and books.

These provided us with a useful overall picture of the contemporary discourses, or schools of thought on aspects such as:

- the Muslim and Black and Minority Ethnic (BAME) prison population;
- the criminal justice sector;
- third sector support agencies;
- mental health and drugs;
- families affected by crime;
- hard to reach groups;
- the culture and structure of South Asian families;
- the complex factors of vulnerability that are apparent in the lives of the respondents we interviewed, and about which we were not aware before commencing this research work.

After analysing the data from the interview transcripts, we could see that these factors were inter-linked and, collectively, helped to define the unique contexts of the South Asian Muslim families who participated in this research project, identifying them as a unique social group. This is a significant emerging theme from our research work and it informed our interpretation of the data analysis and, subsequently, the findings and recommendations we make at the end of the report.

The literature sources we reviewed presented different points of view; those of academics, professionals from the third sector and the CJS, politicians and practitioners and so provide a thought provoking range of theories, ideas and opinions that reflect different aspects of the research prism of *Faith Families and Crime*. Drawing on this range of writing and thinking has helped us to be critical in the process of identifying the key concepts emerging from the research. Significant amongst these are the unique cultural and faith contexts of South Asian Muslim families and how these can actually serve as the barriers that prevent them from trying to access support services. The concept of intersectionality, mentioned above, has helped us to identify some of the more complex, underpinning factors in the lives of Muslim families when they are involved in the criminal justice sector. This in turn has informed our findings and recommendations.

METHODOLOGY AND RESEARCH DESIGN

This research project was a qualitative study that captured a range of data through a detailed questionnaire. This included a set of quantitative data that related to the demography of the respondents and an extensive body of qualitative data that we collected through structured, one to one interviews, which were based around questions used in a Canadian research project *Forgotten Victims: The Mental Health and Wellbeing of Families Affected by Crime and Incarceration* (hereafter referred to as FV) (Hannem 2015). There is a dearth of research work that examines the impact of crime on families, (rather than on the offenders themselves). Some UK based research work does exist on the significance of families to the processes of rehabilitation and desistance, such as Hartworth (2007) and the work of third sector organisations such as Partners of Prisoners (PoPS), but there is very little work available that is specifically concerned with the effects of crime on the well-being of the families of offenders. Therefore the Hannem project was highly relevant to our own research purposes. This will be discussed in a little more detail further on in this section. However, it is worth mentioning at this stage that in the light of the sparsity of research work undertaken on Muslim families involved in the CJS (as opposed the offenders themselves) this Canadian project gave us a valuable precedent to consider, because it focused specifically on the mental health and well-being of families affected by crime and incarceration. The process of identifying respondents for this *Faith Family and Crime* research project was a lengthy one and incorporated three stages:

Stage 1: To raise awareness of this project we held discussions with local councillors, mosque representatives, key community activists and also drew on our own database. This yielded some sixty potential respondents who were approached and introduced to the project. Of these, around

70% - 80% said they did not feel able to participate. It was notable that the decision whether or not to take part was a collective, family decision⁵.

Stage 2: The research process was then fully explained to all the respondents who had said they were willing to participate. These respondents were also provided with a detailed information sheet that provided guidance on a range of important ethical issues such as helplines and the option to withdraw from the project at any time, as stipulated by the Research Ethics Committee of the University of Central Lancashire (who provided this project with ethical approval).

Stage 3: After 10 working days from Stage 2, (explaining the research process), recommended as a “cooling off period” by the University Ethics Committee, Arooj then arranged a further date to meet the families to complete the questionnaire and interview process.

The respondents for this project were drawn from local Pakistani communities across the North West of England. The success we had in procuring the interviews was entirely dependent on the relationship that developed between the Arooj research team and the respondents. The team has worked for many years within South Asian communities and prisons in the locale, providing rehabilitation and resettlement support to Muslim offenders and their families. This work has been undertaken inside prisons, “through the gate” and after release (Hough, 2016). The distinctive feature of our work is that we are representative of the culture and faith of the community we serve. As a research collective we have a depth of knowledge and understanding of the specific needs of Muslim families, which are closely associated with their faith and culture and which in turn are significant to the ways in which they are affected by involvement with the CJS.

5. This raised an interesting issue (but beyond the remit of this research project). The families were very willing to talk to Arooj but because of prevailing social taboos and constraints, they were frightened of sharing personal information about their families' affairs and being asked in depth questions about these, so many, while willing to discuss the project, declined to take part in the research itself.

Our unique relationship with the research respondents encouraged/gave confidence to the respondents to share information that incorporated experiences that were deeply personal and private, which was attributable to the level of trust between the Arooj researchers and the respondents. This gave us access to the “rich, deep data that qualitative researcher seeks” (Mauthner et al, 2002 p.92) and supports the claim that “interaction between researcher and participants, as well as intimacy and understanding, are clearly affected by the researcher’s cultural origins” (Weiner-Levy and Abu Rabia Queder, 2012, p.1154). The Canadian research project FV, mentioned earlier, was undertaken by the Canadian Families and Corrections Network (CFCN, a national charity organisation that serves families who have a loved one involved in the Canadian CJS. CFCN was contracted to research the emotional, cognitive, and mental-health effects of incarceration on families of offenders. For this, the research team used the “ALERT Mental Wellness Assessment scale”, which is a 15 item scale measuring symptoms (anxiety and depression), functioning and well-being, (see Appendix 4). The questions from this scale are useful to the aims of our research project, *Faith, Family and Crime*, and so we decided to use them as a basis for the questions we asked our respondents. Thus we have designed this research work to follow on from the Canadian project, but with a focus on Muslim families and their involvement with the CJS.

For the purposes of this research report, we provide a context for the use of the word “family” as it applies specifically to South Asian and Muslim families. The nuclear family structure follows the traditional definition of a “single kinship unit”, as discussed by Michael Young (Young, 1954, p. 354), comprising the parents, their children and their siblings. The South Asian and Muslim extended family comprises family members that include cousins, aunties, uncles and second/third cousins and this is consistent with La Fave’s and Thomas’ (2017 p. 53) definition of “an extended family as individuals who are biologically linked to the child including the child’s parents, grandparents and siblings as well as the siblings of the child’s parents”. Edland and Rahman (2005 p. 2) stated that: “The nuclear family has long characterized the European family. In Asia, by contrast,

the extended family has been the norm”. The families interviewed for this project included both nuclear and extended family members, which will be apparent in data analysis sections below.

Ethical approval was granted by Research Ethics Committee of University of Central Lancashire.

ANALYSIS OF DATA

The data from all of the interview transcripts was analysed through the use of open coding and aspects of the dimensionalisation process from the grounded theory approach (Glaser and Strauss, 2007). Details of the process we followed, and how we refined and developed our approach to data analysis, are included in **Annex 1**.

FINAL THOUGHTS

This research and the report provide a significant series of findings in relation to family members and their engagement with the (CJS).

There is clear evidence that they are neither well-informed nor supported throughout the processes from arrest to post-sentencing, which gives rise to:

- **Mental and physical stress**
- **Potentially unfair sentencing**
- **A breakdown in communication and family life**

A key factor impacting these findings relates to both faith and culture, which to a great extent appear to be either ignored or regarded as of little consequence by the CJS. Further support from imams and mosques also need to be tailored to meet specific needs of families and offenders.

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APPENDIX 1

ANALYSIS OF THE DATA

The data from all of the interview transcripts was analysed through the use of open coding and aspects of the dimensionalisation process from the grounded theory approach (Glaser and Strauss, 2007). The early data analysis incorporated Open Coding, a process that begins with the collection of raw data (e.g., interviews, or field notes, art, reports, and diaries and similar) and is intended to break down the data into segments in order to interpret them. Our open coding process was guided by identifying phrases and words that we felt linked most closely to the most significant aspects of the research project title. Each of the researchers scrutinised the data and individually identified concepts, ideas and themes and collected them under each of the six conceptual areas we had initially agreed to from our open coding process.

Original categories that emerged from initial open coding (phase one of data analysis)

1. **Extent and experiences of involvement with the CJS.**
2. **Family involvement. This is specifically related to Muslim families and incorporates the nuclear family (husband, wife and children) and the extended family (cousins, aunts, uncles and cousins).**
3. **Social needs.**
4. **Health and well-being.**
5. **Faith.**
6. **Role of third and faith sector and support services.**
7. **The respondents' reflections.**

We triangulated our findings (confirmed them by cross validating and agreeing them) by reading through one another's coding - and then discussing where there might be overlap across the ideas and themes, thereby enabling us to merge certain themes into a broader category. We also considered whether introducing another category might add further meaning and relevance to the data with regard to our research

question. Further to this triangulation process, we included "blame" as another category. The triangulation process we engaged in was the equivalent to the (very) early processes of:

- a) **Dimensionalising the categories of data, in which a range of different ideas/concepts are considered for merging, so that a larger category is defined that incorporates the key concepts.**
- b) **The constant comparison process. This identifies potentially interesting categories and compares them across each of the interview transcripts, for the purpose of merging and the further re-naming of emerging categories. (Glaser and Strauss, 2007)**

Emerging categories – after triangulation of initial coding (phase two of data analysis)

1. **Experiences of the families' CJS journey.**
2. **Health and well-being of the families.**
3. **Social factors, incorporating the impact of CJS on Muslim families and their Culture.**
4. **Role of Faith, third sector and support services.**
5. **Blame.**

After further close scrutiny and cross referencing of the categories across the transcripts, a final set of emergent categories provided us with the basis for the key findings for this research project. These emerged as:

1. **Experiences of the CJS journey (which incorporated perceptions of blame).**
2. **The Health and well-being of the families.**
3. **Social and cultural factors, incorporating the impact of the CJS on Muslim families and their relationships with the prisoner.**
4. **The role of faith, third sector and support services.**

APPENDIX 2

QUANTITATIVE DATA ANALYSIS

67% Participants were males and **33%** were females

100% Participants were Pakistanis

100% Participants interviewed have had a family member in prison

60% Had received between 2 to 5 years custodial sentences

53% Still had a family member in prison

47% Family member has been released

Of the offenders released:

20% Had been released within the previous 12 months

13% Had been released between 1 and 2 years ago

13% Had been released over 2 years ago

0% No one had re-offended after release

93% Had visited their family member in prison

93% Found visiting very difficult

At what stage in the CJS journey, did you REQUIRE support:

73% Needed support upon arrest

67% Needed support with legal representation

67% Needed support during court proceedings

67% Needed support during pre-sentencing stage

80% Needed support when visiting prison

At what stage in the CJS journey, did you ACCESS support:

20% Upon arrest

27% Legal representation

27% During court proceedings

20% During pre-sentencing stage

20% When visiting prison

Prison Visits:

93% Had visited their family member in prison

93% Found visiting very difficult

APPENDIX 3

APPLICATION OF THE IPOEM PROCESS OF DATA ANALYSIS TO THE INTERVIEW TRANSCRIPTS FROM FAITH FAMILIES AND CRIME.

A short explanation of the IPoem process.

Carol Gilligan is an American psychologist, whose ground-breaking book *In A Different Voice* (1982) was very influential on research in education, political science and related social sciences. In the course of her clinical work with pre and adolescent schoolgirls she and her colleagues "heard evidence of dissociation and also of resistance; girls coming not to know what they knew In our interview transcripts we noticed a sudden, precipitous rise in the incidence of the phrase "I don't know," as girls approached adolescence. [We] discovered that rather than an admission of ignorance, it often served as a cover for knowledge.

In response to this, Gilligan constructed a **Listening Guide** that became a tool for psychologists to follow in their own clinical practice, which lays out a three-step process of listening (to the voices in interview transcripts) as a way of coming to hear and to understand the structure of another person's inner world.

"Being able to hear the respondent's inner voice from within the data can prove to be remarkably revealing, picking up an 'associative logic' that runs under the logic of the sentence and [this has the advantage of] capturing what people know about themselves, often without being aware of communicating it" (Kiegelman 2009).

The full process of the Listening Guide recommends 3 readings of the data:

1. Read for the plot, also for the stories that are told, Listen for repeated words and phrases, key images and metaphors.
2. Second reading is listening for the "I" – the spoken self. Usually just I and the verb that follows (I can't, I didn't, I don't feel....)
3. Third reading is to distinguish the different voices in the conversation.

For the purposes of *Faith Families and Crime*, we followed steps 1 and 2.

Kiegelmann M. (2009) 'Making oneself vulnerable to discovery. *Forum: Qualitative Social Research* Volume 10, No. 2, Article 3.

APPENDIX 4

THE IPOEMS

IPoem [1]

I had read
I was totally shocked
I don't have
I think about it
—
I have supported
I don't really know
I was not really
I managed to go
—
I phoned
I could not believe
I never thought
I still have
—
I get depressed
I have no idea

IPoem [2]

I hadn't seen
I heard
I never went through
I have ever faced
I was in tears
—
I have never felt
I was lost
I had no idea
—
I have suffered
I still worry
I have become
I have never
I don't want
—
I think it would be
I did
I didn't

IPoem [3]

I am really hurt
I couldn't understand
I couldn't
I had failed
I had suffered

IPoem [4]

I found
I was so scared
I didn't know
—
I haven't taken
I haven't told
I don't think
I can't say
—
I was angry
I'm still crying
I have to get
—
I've had depression
I don't know how
I couldn't keep asking
—
I didn't know
I wasn't aware
I had no idea

Taken from transcripts MM; TM; FK; SB; SM; SI

APPENDIX 5

QUESTIONNAIRE TO BE COMPLETED BY PARTICIPANTS

Instructions for participants: This questionnaire has been developed so that **YOU** can tell us about the effect upon **YOU AND YOUR FAMILY** due to your experiences of dealing with a **FAMILY MEMBER's** involvement with the Criminal Justice system. All information will be treated confidentially.

ABOUT YOU

1. Gender

Male	
------	--

Female	
--------	--

2. Age:

18 - 20	
---------	--

21 - 29	
---------	--

30 - 39	
---------	--

40 - 49	
---------	--

50 - 59	
---------	--

60 +	
------	--

3. Ethnicity:

Bangladeshi	
-------------	--

Indian	
--------	--

Pakistani	
-----------	--

Mixed Asian	
-------------	--

Black	
-------	--

Mixed Black	
-------------	--

Other	
-------	--

INVOLVEMENT WITH CJS

4. Have you ever had a family member in prison?

Yes	
-----	--

No	
----	--

5. If YES are they currently in prison?

Yes	
-----	--

No	
----	--

6. If NO when were they release?

Less than 12 months ago	
-------------------------	--

Between 1 to 2 years ago	
--------------------------	--

Over 2 years ago	
------------------	--

7. How long custodial sentence did they receive:

Under 12 months	
-----------------	--

Between 1 to 2 years	
----------------------	--

Between 2 to 5 years	
----------------------	--

Over 5 years	
--------------	--

APPENDIX 5: QUESTIONNAIRE TO BE COMPLETED BY PARTICIPANTS

8. Have they re-offended since release?

Yes

No

9. If YES, were they sent to prison?

Yes

No

10. What is (was) your relationship with them:

Son

Daughter

Husband

Wife

Father

Mother

Brother

Sister

Nephew

Other

11. Did you ever visit your family member in prison?

Yes

No

12. If YES, how did you find this experience:

No problem?

Visiting was difficult?

Please explain why?

13. Who else visited the prison from your family, what was their experience:

Whilst in prison, how was your family member treated?

APPENDIX 5: QUESTIONNAIRE TO BE COMPLETED BY PARTICIPANTS

IMPACT ON FAMILY / RELATIONSHIPS

14. How and when did you first find out about your family members involvement in crime?

15. What was your reaction?:

16.How did it make you feel?:

17. How has this experience affected you and your health & wellbeing?

18. How old was the family member at the time of the offence:

Between 11 and 16 years		Between 16 and 18	
Between 18 and 21		Between 21 and 30	
30 years above			

19. Who do you think was to blame for their involvement and why?

20.How has it affected your relationships with:

<div>The offender</div> <div></div>	<div>Your wife</div> <div></div>
<div>Your husband</div> <div></div>	<div>Your children</div> <div></div>
<div>Extended family</div> <div></div>	<div>Neighbourhood</div> <div></div>
<div>Wider community</div> <div></div>	

APPENDIX 5: QUESTIONNAIRE TO BE COMPLETED BY PARTICIPANTS

SUPPORT

21. Did you NEED support at any stage of your involvement in the CJS journey?

a. Upon arrest?

Yes	
-----	--

No	
----	--

b. Legal representation

Yes	
-----	--

No	
----	--

c. During court proceedings

Yes	
-----	--

No	
----	--

d. Pre-sentence

Yes	
-----	--

No	
----	--

e. In prison

Yes	
-----	--

No	
----	--

22. If NO, please explain why?

23. If YES, please tell about your experience

24. Did you ACCESS any support at any stage of your involvement in the CJS journey?

a. Upon arrest?

Yes	
-----	--

No	
----	--

b. Legal representation

Yes	
-----	--

No	
----	--

c. During court proceedings

Yes	
-----	--

No	
----	--

d. Pre-sentence

Yes	
-----	--

No	
----	--

e. In prison

Yes	
-----	--

No	
----	--

25. If NO, please explain why?

27. Did you meet any barriers during any stage of the CJS journey due to your faith/ culture/ language?

28. Do you think there are enough support services for families of Muslim offenders?

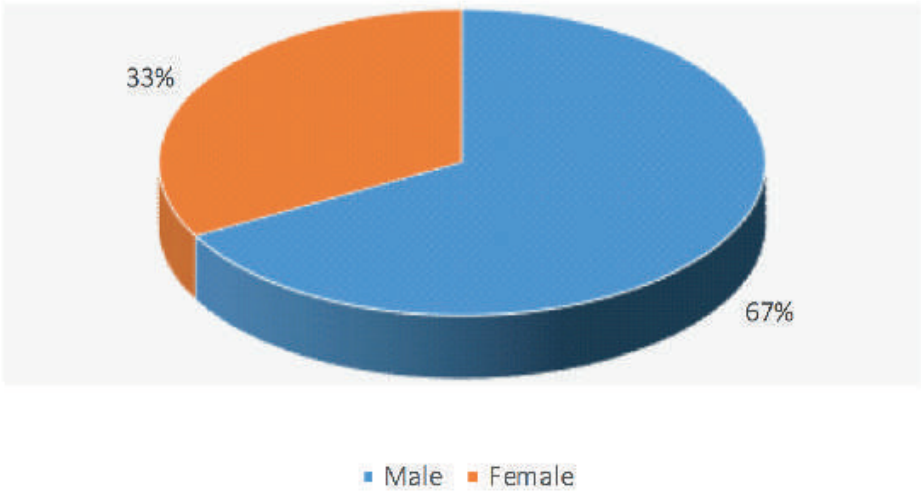
29. If NO, please explain

30. How do you think the Muslim faith and voluntary groups should be doing more to support both offenders and their families?

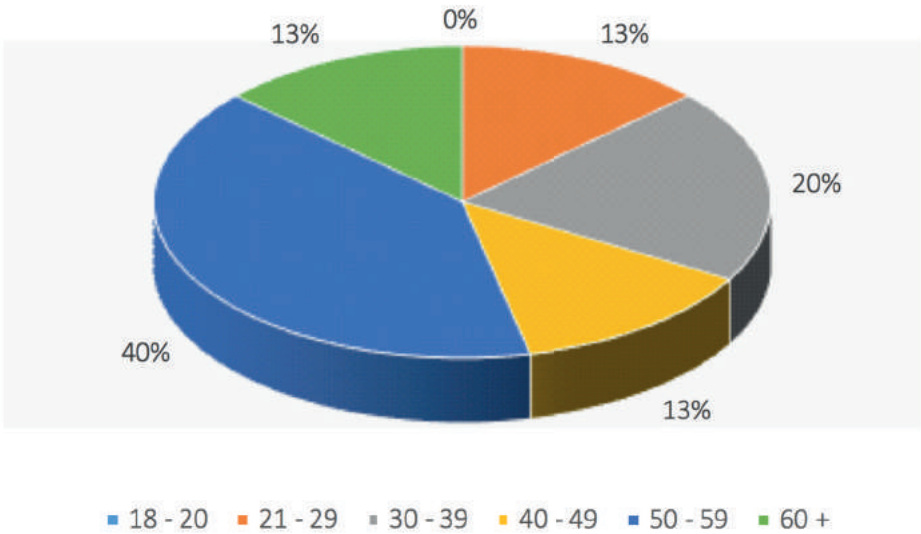
APPENDIX 6

GRAPHICAL REPRESENTATION OF THE QUANTITATIVE DATA.

1. GENDER

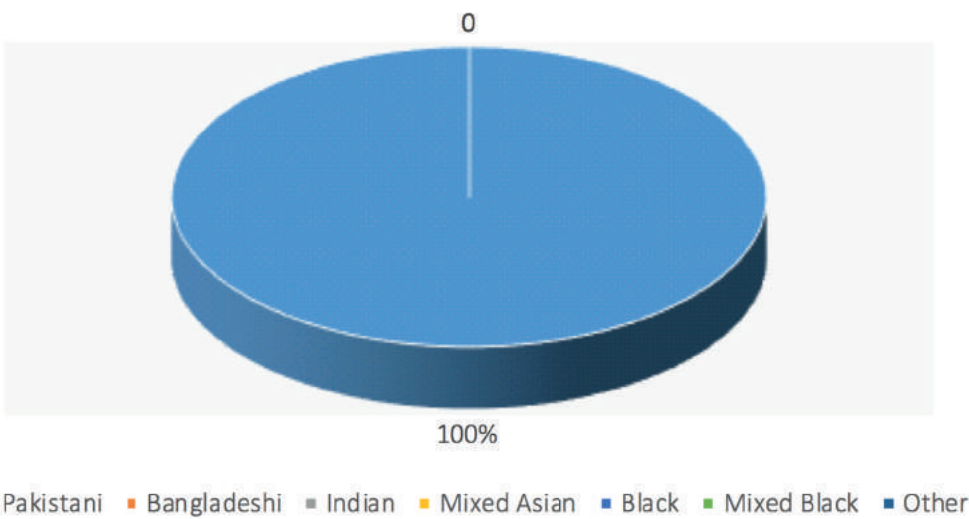


2. AGE

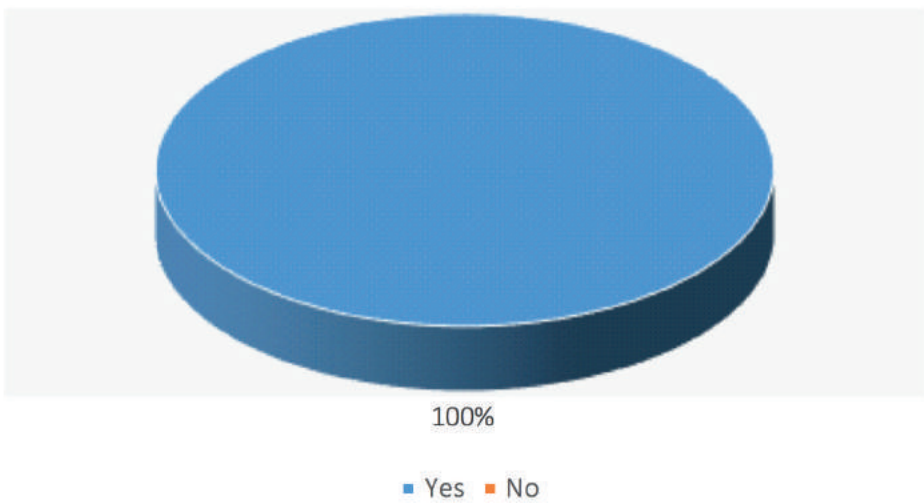


APPENDIX 6: GRAPHICAL REPRESENTATION OF THE QUANTITATIVE DATA.

3. ETHNICITY

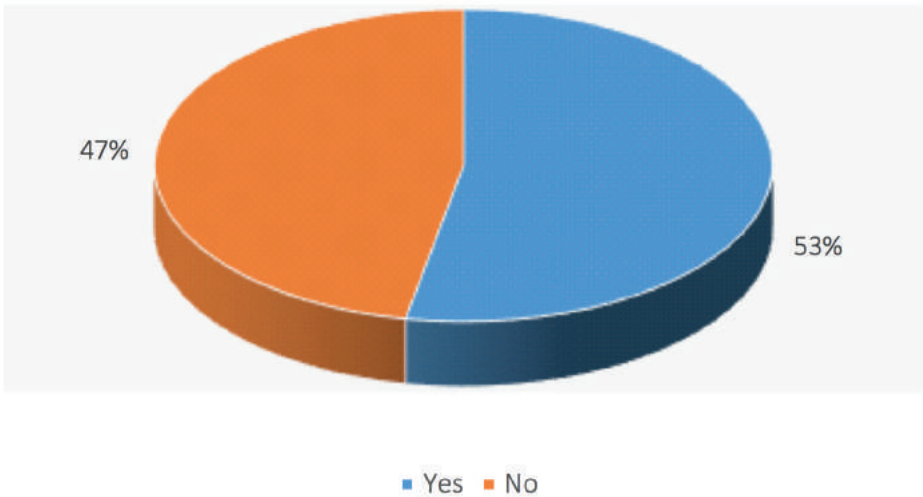


4. HAVE YOU EVER HAD A FAMILY MEMBER IN PRISON

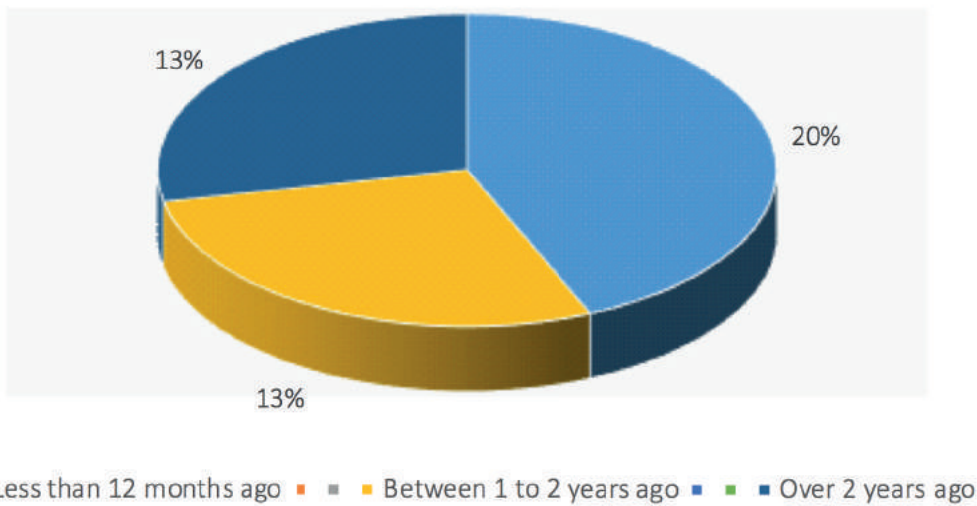


APPENDIX 6: GRAPHICAL REPRESENTATION OF THE QUANTITATIVE DATA.

5. ARE THEY CURRENTLY IN PRISON?

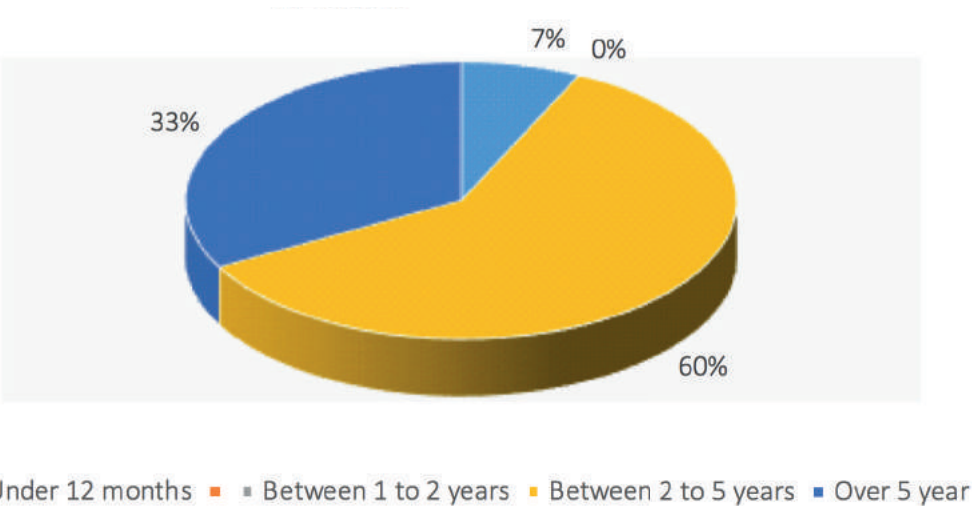


6. IF NO, WHEN WERE THEY RELEASED

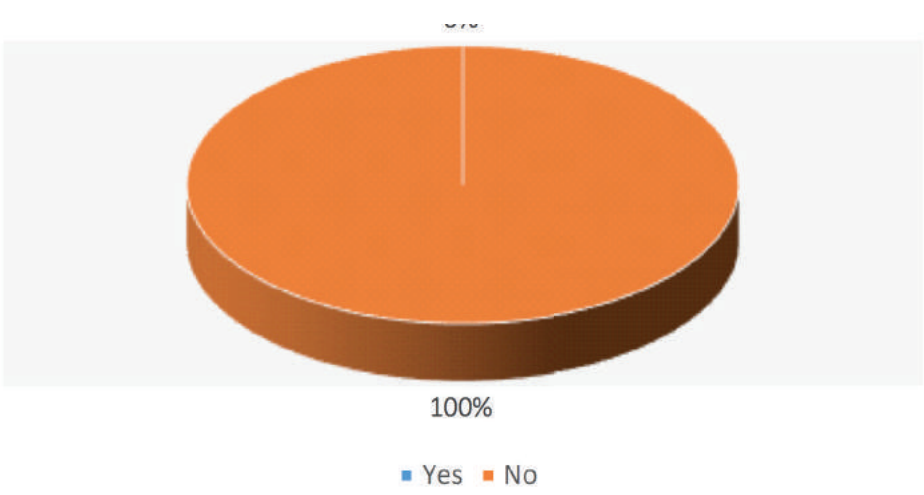


APPENDIX 6: GRAPHICAL REPRESENTATION OF THE QUANTITATIVE DATA.

7. HOW LONG CUSTODIAL SENTENCE DID THEY RECEIVE

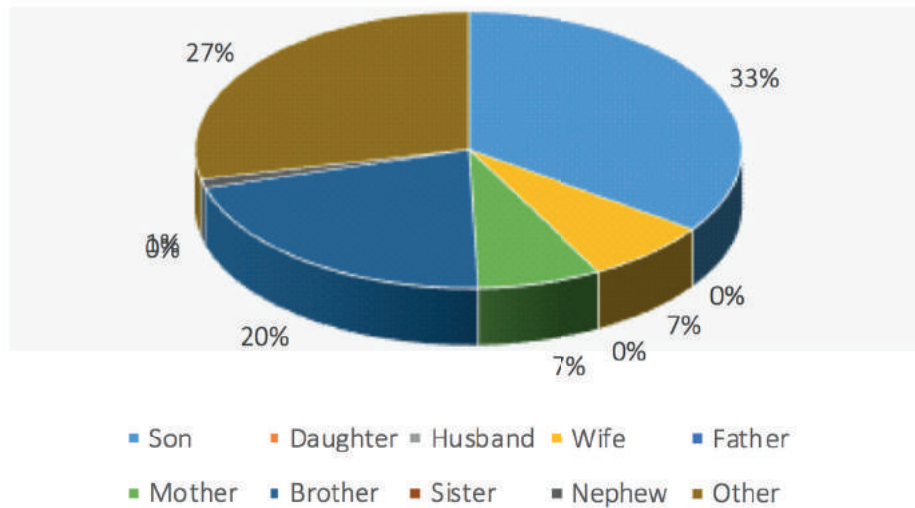


8. THE OFFENDERS WHO HAVE BEEN RELEASED, HAVE ANY RE-OFFENDED?

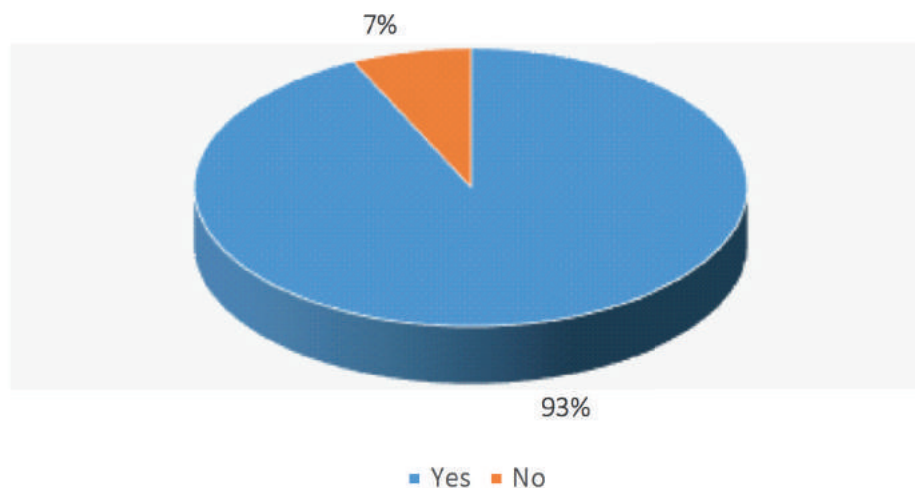


APPENDIX 6: GRAPHICAL REPRESENTATION OF THE QUANTITATIVE DATA.

9. WHAT IS YOUR RELATIONSHIP WITH THEM

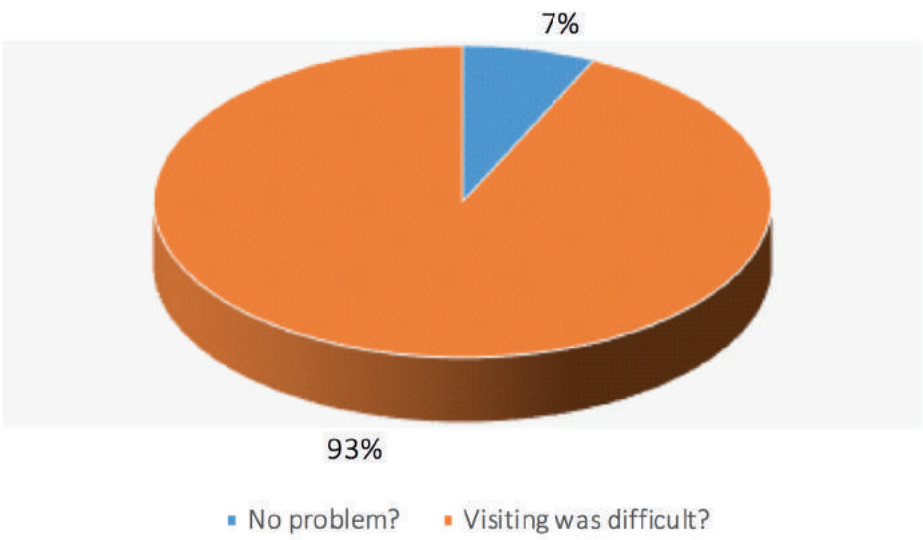


10. DID YOU EVER VISIT YOUR FAMILY MEMBER N PRISON

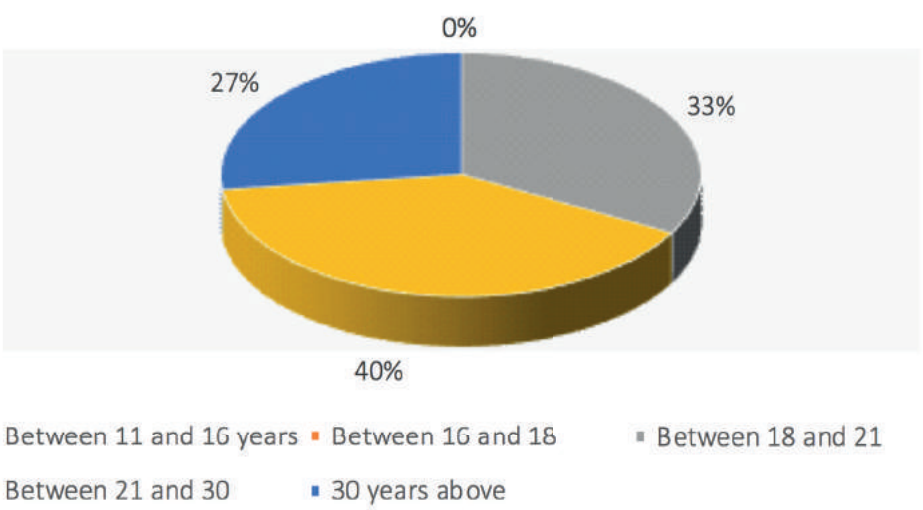


APPENDIX 6: GRAPHICAL REPRESENTATION OF THE QUANTITATIVE DATA.

11. IF YES, HOW DID YOU FIND THIS EXPERIENCE



12. HOW OLD WAS THE FAMILY MEMBER AT THE TIME OF OFFENCE



APPENDIX 7

THE ALERT WELLNESS ASSESSMENT 15 ITEM SCALE

TABLE 1: ADULT GLOBAL DISTRESS SCALE

Item		Response Score			
<i>How much did these problems bother you?</i>		Not at All	A Little	Somewhat	A lot
1	Nervousness or shakiness	0	1	2	3
2	Feeling sad or blue	0	1	2	3
3	Feeling hopeless about the future	0	1	2	3
4	Feeling everything is an effort	0	1	2	3
5	Feeling no interest in things	0	1	2	3
6	Your heart pounding or racing	0	1	2	3
7	Had trouble sleeping	0	1	2	3
8	Feeling fearful or afraid	0	1	2	3
9	Difficulty at home	0	1	2	3
10	Difficulty socially	0	1	2	3
11	Difficulty at work or school	0	1	2	3
<i>How much do you agree with the following?</i>		Strongly Agree	Agree	Disagree	Strongly Disagree
12	I feel good about myself	0	1	2	3
13	I can deal with my problems	0	1	2	3

The research team comprises:

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- Dr Christine Hough, co-researcher and academic, University of Central Lancashire.
- Professor Edward Abbott-Halpin project investigator, co-researcher and academic, Leeds Beckett University and Visiting Professor at Open University, Citizenship and Governance.

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